LIVING TRUTH

Topics of the Day Discussed by Prominent Divines.

YOUNG MEN IN POLITICS.

The Blair-Armstrong Tragedy and Its Lessons.

RELIGION IN THE PUBLIC SCHOOLS.

PLYMOUTH CHURCH. THE FOUNDATION OF FAITH-BERMON BY REV. HENRY WARD BEECHER.

"That your faith should not stand in the wisdom of men, but in the power of God," read Mr. Beecher, taking his text from the First Epistle of Paul to the Corinthians, ii., 5, and he said:—This is a revelation on the part of the apostle of the aim that he had and the method. It was to establish men, not by the cogency of human reasonings, not to win them by rhetorical preachings, not to draw them by the lower methods by which the numan mind is drawn in any direction, but it was to bring them into such relationship to God and to the circle of truth which surrounds them that the power of neir lives should be derived from Him. What. then, is this faith that is not to stand in the wisdom of men but in the power of God? There are two endencies of the human mind constantly at work. One tendency is to turn physical facts into ideas, which belongs to mon. We discern first as animals, but human beings go beyond that. When they see they also see what is not to be seen. Men looking on things generalize, and when satisfied that certain things generalize, and when satisfied that certain things are, reason about them. For instance, there is no science in a tree, no botany in a forest or a garden; but there is a great deal in the man who looks at them. We have material things which are presented to us by the evidence of our lower senses, and we carry them up into the higher-regions of thought, where we think of them scientifically, as it is called. Now, there is another tendency co-operating with this—namely, to reduce ideas that are of the imagination to the level of matter again. We come back from mere thought and feeling and attempt to realize them, embody them into the form of matter. In its largest definition faith is that condition of the mind which accepts non-material truths with all their natural tendencies; just as our lower senses accept physical truths with all their natural tendencies.

FAITH AND BESSON. One tendency is to turn physical facts into ideas,

natural tendencies; just as our lower senses accept physical truths with all their natural tendencies.

FAITH AND REASON.

Now, the opposition which has been made and accepted by theologians between the reason and atth is not well founded. There is no opposition. Reason and faith are not opponents. They do not differ from one another. They are the same thing, only what is called reason by scientists is reason acting on matter and demanding for its conviction the evidence which matter is able to bring to our senses. But faith is the reason acting on relations and qualities—all that great realm in which is found man's greatest development. Faith does not demand that we should believe in contradictions, for no man can believe in contradictions—that is, no man outside of a lunatic asylum or a theological seminary. Nor does faith call upon us to believe unintelligible things. We accept things as fact without being able to explain them. It has been objected that God is not visible to the senses, and it is asked can you see God? No. Can you feel God? No. Can you taste God? No. Well then there is no God to your senses, and if I were a mud turtle that would be my way or reasoning.

After dwelling for some time on this part of his

Well then there is no God to your senses, and if I were a mud turtle that would be my way or reasoning.

After dwelling for some time on this part of his subject and illustrating it with foreible similes, he continued:—"I knew a man in New York who came into a large inheritance. It was in England and it smounted to many millions. There were several heirs, but his share would in all probability amount to \$\$,000,000 or \$10,000,000. He was preparing to go abroad. This fortune had taken entire possession of his mind. He could think of nothing else. He was settling up the little business that had up to the time afforded him a living, and he was eager to cross the ocean. We are the heirs of the Lord and see what a vast inheritance is ours. A little seed may say to me, "I would like to be a beautiful blossom," and I take my spade and I go out into my garden and I put it four inches under the ground. Very soon it will say to me, "I wanted to be a blossom," and here I am, dead and buried. I tell it to wait, be putient, and in time it shall take root and nourishment and push through the earth and become a blossom and blush in the sunlight while the blue birds sing all round it.

I come to a great high stairs, and I groan at the labor of the ascent. One by one I tell up the weary stops. But when I get to the landing, what do I care how I ascended the stair? When we are in the possession of great joy what do we care for the process by which we become possessed of it? When the news is spread of the finding of s new gulch of gold in Idaho or Kansas or Wyoming, swarms of men flock to the spot hungry to grapple with the rock for the preclous treasures. Christ is the embodiment of the feelings and purposes which exist in God, and His state is not to be determined by the law of succession or power. What we are to consider is, Was He not in the element of being transcendentity above all other men, and does He not represent the highest conception of Divinity itself? Who would want to take from the world this faith? He an illusion

all other men, and does He not represent the highest conception of Divinity itself? Who would want to take from the world this faith? If an illusion will make men nobler and better and purer, then let illusions reign. But it is no illusion. I have been young, new I am old. I've had my share of trouble as you all know. I've had my share of youth and buoyancy, but I know that in time of trouble there, is a pavilion into which a man may retire until all the storm may be overpast. I am a witness to this and there are many other witnesses. We know that this is no illusion, that "it is a reality."

FIFTH AV. PRESBYTERIAN CHURCH. OBEDITINCE TO WISE REPROOF-SERMON BY THE REV. DR. HALL.

The Rev. Dr. John Hall preached in the morning on the necessity of submissive obedience to wise re-proof. The necessity of reproof, he said, is manifest as well as the necessity of reproof, he said, is maintest as well as the necessity of receiving it in the right spirit. One dislikes often wise reproof and hates to lend to it an obedient ear. The reverend gentleman quoted many biblical instances of wise reproof taken in a submissive spirit. We are all of us influenced by the circumstances around us. We are somewhat like the rock on the seaside which, hard though it be, is still shaped by the beating of the waves. It is therefore of the last importance to consider the reproofs, admonitions and advice which we receive in life. Parental instruction is of the first importance. If children disregard the religious teachings of their parents they practically disregard the teachings of lod. I assume, of course, that these teachings are much embarrassed to name the time when parental advice and reproof should lose their force. Even middle aged men and women often benefit by the advice of their aged parents. Have we realized the advice of their aged parents. Have we realized the instructions given to us? Are we what our parents intended us to be? Even after our parents are gone the memories of their teachings remain with us. Indeed, as we grow older these memories become stronger and stronger. I remember last summer a German lady reciting to me the first hymn she had learned in early childhood, and as she did so her lips trembled and I could not help thinking of the tremendous influence wielded by parents. Christian parents, are you fully aware of realizing the immense imperiance of giving the right advice as well as wise reproof? And you, children, do you lend to these a submissive ear; or do you hesitate and doub!? Christian friends, try to remember these two—the wise reproof on the one other.

other.

It is God's will that on the Sabbath we should lay seide our common cares and listen to the instructions of the pulpit. As this day returns it recalls to us the greatest things belonging to our lives and which we are continually disreparding. Men have such intense cares that they argently need this repose. Think of the mental condition or a large number of men on Friday last in Wall street, when stocks in a few minutes were dropping three or four per cent, and destruction and ruin stared many people in the face. Men who are active in the world of business require this day of rest, when their minds shall be steaded and their judgments balanced. I have noticed the sharp tricks played by the horse car companies in trying to prevent the dishonesty of their employes who collect the fares. If these men work flitten hours a day and seven days in the week, and are robbed of the instruction and influence of the Sabbath, I do not wonder if they say, "Diamond cut diamond." Release these men, I say; put the restraint of honesty into their souls. Give them the rest and improvement of the Sabbath.

Give yourselves up to the habit of the daily reading of the Scriptures. The great pressure of business that is upon so many, and the great multiplication of extremely good books which address themselves to our worldly tastes, have done much to decrease the habit of daily reading of the Scriptures. These, however, will give us admonition, counsel, advice, reproof which no other books will grant us. It is God's will that on the Sabbath we should lay

was formerly a very rare sight. The services consisted of the usual hymns, prayers and cornet solos. The sermon was on "Chrst's Resurrection," the text being taken from Romans, 8, xxxiv.:—"Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Paul, said Dr. Taimage, flung this challenge at the feet of all civil and ecclesiastical authority, syna-gogues and Neros. What puts him in such tri-Paul, said Dr. Taimage, flung this challenge at the feet of all civil and ecclesiastical authority, synagogues and Neros. What puts him in such triumphant mood? The thought of a Saviour dead, a Saviour risen, a Saviour exalted, a Saviour interceding. How was it possible for a large nature like Paul's to get any pleasure out of the horrible death scene at Calvary? How could the tender-hearted Paul rejoice in the funeral of a God? It was because in that death he and all generations might escape a worse disaster. The glittering steel of the executioner's spear in his eyes kindled into a torch to light men heavenward. The persecutors read over the cross five words, but Paul saw only one—expiation. Christ's burden was ilimitable. First, He bent down under His own troubles. On that was piled the loneliness of His poor old mother; or that the sins of the Jewish nation; then the sins of the preceding 4,000 years, the agonies of hell, the chains and prisons and eternity of suffering. "Now," said Faul, "I am free. That suffering was for my deliverance. God never collects a dobt twice. I have a receipt in full." If all the lections of hell, with machinery made in foundries of darkness and launched from the doors of eternal death, should search for 10,000 years for any one of the forgiven sins of our life they could not fetch it up. From tragedies in the theatre men sometimes go home exhausted to pass sleepless nights, but there is one tragedy that soothes and calms and saves all who see it aricht—Calvary the stage, the curtains of the night failing at midnoon the drop seene, thunders of falling rocks the orchestra, angels in the galeries and devis in the pit. The tragedy a crucifixion. "It is Christ that died."

The second cause of Paul's exhilaration—if Christ had stayed in the grave we never would have got out. He was there just long enough to fit up the place for us when we get there. He was there two nights, so that He knows the need of plenty of light and has fooded it with glory. If Christ had not been a failure. If

LESSONS FROM THE BLAIR TRIAL. THE NEED OF SELF-CONTROL-SERMON BY REV.

DR. FORRESTER, OF NEWARK. "Pulpit Lessons from the Blair Trial" formed the subject of a discourse at Park Hall, Newark, by the Rev. Dr. J. E. Forrester, late pastor of the Church of the Redeemer in that city. The gentleman is an advocate of the abolition of capital punishment. A large congregation gathered to hear him. "Let him that thinketh he standeth take heed lest he fall" (I. Corinthians, x., 12) formed the text. "This admonition of the Apostle," began the reverend Doctor, "we all need, and never do we feel it more than when some startling event rises to the surface of our social life which shows how weak are the forces of resistance to evil in our hearts and how liable we are to fall before the assaults of a fierce temptation." After showing that the Christian teacher, above all other men, should be the first to discover and apply these lessons of life to the people, the Doctor said:

other men, should be the first to discover and apply these lessons of life to the people, the Doctor said:—
For days and weeks we, in common with the whole community and the whole nation, have been standing in doubt and uncertainty before the problem of guilt or innocence of a citizen accused before the courts of the highest crime known to our civilization and our laws.

"There has been no heart so hard that it has not been greatly touched by the recital of grief and tears, and the dramatic situations, as they have from time to time been pictured before the mind by the public press, have been such as no one could create, and could only come from the dread and awful reality that lies at the foundation of a great wrong. Men whose eyes never overflow with tears of personal sorrow have wept for the sorrow and peril of a man whose home, fortune, reputation and all he held dear were not only in jeopardy, but sure to be broken and bruised in any event. Never in the history of this city has there been such a deep and protound sentiment of interest; never a trial whose after effects will bring such a harvest of sorrow and unsest to vast numbers of our people. Why this peculiar interest? Why this intense excitement? Not simply because a man's life was in peril; other men have been tried, convicted and hanged here, in the very centre of this same community, but no such feeling was awakened and no such interest was created in their behalf. Why this unwouted interest in the fact that crimes of this magnitude seldom come from that class whose social and cultivated life he represents? We look over the list of criminals whose deeds are black, cruel and bloody, and they are found to come from snother and lower stratum of human society.

"Such people live and have their being beneath the shadows of costly churches which they never enter, schools which never purifies their souls or bodies. They are plague spots upon the fair face of humanity and a bitter sarcasm upon the religion of Jesus Christ. When murder, debauchery and crime

schools which never help them, society which never improves and never purifies their souls or bodies. They are plague spots upon the fair face of humanity and a bitter sarcasm upon the religion of Jesus Christ. When murder, debauchery and crime stalk abroad in the land we instinctively turn to this class as the source whomee surges through the streets of every American city a dark, long, shuddering stream of woe and wretchedness. When it comes from a higher grade in social life we wonder as at a strange thing. The speaker next dwelt upon the apathy and wicked indifference of the people to the whole subject of crime. He denounced the state of affairs which permits the appointment of Judges and other officers, who care little and know less about our criminal system. He showed the vital necessity for an enlightened public opinion and the Christianizing of the Republe "by an effort to banish heathenism and its contempt and hatred of men which heathenism teaches and sustains."

TEMPTATIONS OF FASHIONARIE LIPE.

The ambition and luxury of tashionable life tempt thousands to crimes of the dealliest nature. Much that is winked at in the ordinary course of fashionable society is itself as culpable as the offences that send their perpetrators to prison. Education is not security, as the annals of crime in this country for the last few years abundantly show. Embezzlements, frauds, thefts and even murder are now common in cultivated society. Learning is not of itself a moral force. Only the radical love of God and man can save us against public mimorality. The cnaritable institutions are the real temples of Christianity. In them we find the grandest altars of human love. The only security of human life is in the thought of its sacrodness as the gift of God. The lesson that springs out of the recent tragic event is the vital need of self-control. I speak not now of the guilt or innocence of the man. A higher tribumal has passed upon that—one that I have no right to question—but a silent grave in a strange land over which fe ment, with a black, ugly shadow hanging over their name that only the resurrection morning can scat-ter. All these things have come as surely as effect follows cause from uncurbed temper and uncontrolled passion. This comes near to us all, so "Let him that thinketh he standeth take heed lest he fall."

GENTRAL M. E. CHURCH. THE SUPREMACY OF LAW FOUNDED ON THE TEN COMMANDMENTS-SERMON BY THE REV.

The second of his series of sermons was preache by Rev. Dr. Newman. On the previous Sunday he showed from the first commandment and other sources of authority, the universality and necessity of law. On this occasion, and in continuation of his subject, he based his argument on the second commandment, taking his text from Exodus xx, 4-6:—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the tathers upon the children unto the third and fourth generations of them that hate have noticed the sharp tricks played by the horse car companies in trying to be prevent the dishonesty of their employes who collect the farce. If these men work fitteen hours a day and seven days in the week, and are robbed of the instruction and influence of the Sabbath, I do not wonder if they say, "Diamond cut dismond." Release these men, I say; "Diamond cut dismond." Release these men, I say; put the restraint of honesty into their souls. Give them the rest and improvement of the Sabbath. Give yourselves up to the habit of the daily reading of the Sarbpures. The great pressure of business that is upon so many, and the great multiplication of extremely good books which address them selves to our worldly tastes, have done much to decrease the habit of daily reading of the Sarbpures.

BROOKLYN TABERNACLE.

CHRIST'S RESURRECTION—SERMON BY THE REV.

T. DE WITT TALMAGE, D. D.

Dr. Talmage's sermons are getting milder and milder, and empty seats are beginning to make their appearance in the Tabernsele, whereas a single one

tiquity; but it did not exist prior to the Flood. It has its source in our common desire for the tangible. The first idelators worshipped the heavenly bodies. Then followed in succession worship of the elements and of departed heroes. How hard have men worked to represent their ideal of God. They have images with four faces, twelve arms and 100 over

have images with four faces, twelve arms and 100 eyes.

THE CURSE OF IDOLATRY.

But idolatry is a curse to any people. China, which should be the richest of mations, is kept poor by her idolatry. She has a million of idol temples which cost a billion of dollars in gold. For one form of her idol worship she expends \$158,000,000 a year, and two-thirds of the women of the empire are engaged in preparing clothes and food in honor of the dead. India should be the grandest country in Asia, but her poverty and degradation are caused by her \$33,000,000 of gods, at whose shrines the hard carnings of the people are placed. Jehovah prohibits idolatry by the assertion, "I am a jealous God." The present generation of American citizens may prove so innworthy of their high nationality that their children's children may be doomed to anarchy and servitude. In this sense God visits the idolatry of the lather upon the children, but to those who worship Him in spirit and in truth He shows mercy to thousands of generations, and just in proportion as Christianity is received idolatry, with its evils, becomes a thing of the past.

CLINTON AVENUE CONGREGATIONAL CHURCH

REV. THOMAS B. M'LEOD'S LETTER OF ACCEPT-ANCE-SERMON BY REV. A. S. HUNT, D. D. Rev. A. S. Hunt, D. D., of this city, officiated at the Clinton Avenue Congregational Church, Brook-lyn, of which Rev. William Ives Budington, D. D., is

pastor emeritus. Dr. Budington, who is suffering from a cancer of the mouth, is still under medical the prayer Rev. Dr. Hunt implored Divine blessing for the pastor and grace and strength in his afflic tion. The following letter of acceptance was read from Rev. Thomas B. McLeod, recently called to the

pastorate:—

Hudson, N. Y., Oct. 21, 1879.

Messes, A. S. Barnes, H. A. Vasdyck, S. G. Warser, S. W. Johnson, J. Mitcheth, George P. Sheldon, J. H. Thoure:

Dear Burthern-I heroby signify to you, the Committee on Pastorate of the Clinton Avenue Congregational Church of Brooklyn, and through you to the church and society which you represent, my acceptance of the call tendered me to assume the pastoral oversight of your church.

church.

As you are aware, it was after serious hesitation that I gave my consent to consider your call to so responsible a position, and it is only after long and carroll reflection, together with the conviction that a higher wisdom than ours is controlling the step, that I venture out of the shade into the sunlight, and to leave a field which I trast has not been altogether fraitiens for a larger territory, which, with the Divine blessing, I may cultivate with profit.

profit.
I hope to commoneo my services among you not later than the lat of January, 18-20.
I am very respectfully yours, THOMAS B. McLEOD.
Collection was taken up for the American Home
Mission Society, and in behalf of that charity Dr. Mission Society, and in behalf of that charity Dr. Hunt made an appeal. He said there were 87,000 children in the Sunday schools of the mission, and recounted the labors of the ministry. The receipts during the year amounted to \$260,000. Dr. Hunt took for his text St. John, i., 51—"Verity, verity, I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the son of man." He said it is common with thoughtful minds to desire a knowledge of the beginning of every great system or institution, whether it be civil or religious. Hence arise historic yearning, and the genesis of any great institution is of the greatest importance. There is something in the beginning of a great enterprise which will give to us the key to all that follows after. From the earliest times men had spoken words of good cheer, and the prophets had prophesied the substantiation of these promises. Every promise of relief of the Old Testament to man was the looking forward to the Messiah. These promises were all fulfilled in the words of Christ Himzelf in the text of the Gospel.

FIFTH AVENUE BAPTIST CHURCH. THE TRANSPIGURATION OF JESUS-SERMON BY THE REV. DR. ARMITAGE.

Dr. Armitage preached on the transfiguration of Jesus, taking his text from Luke ix., 23-36. Glory and humiliation were strongly blended, said the Doctor, in the life of Jesus. At His birth we see a helpless babe, housed in a stable; and yet a new made planet hung as a lamp above it, to light the weary sages to His manger cradle. In His ministry you see Him one day sitting by Jacob's well, hungry and thirsty, and Mary pressing the cup of the water of life to the lips of a Samaritan woman, and

and thirsty, and Mary pressing the cup of the water of life to the lips of a Samaritan woman, and yet on another feeding a famishing multitude on the bosom of a green field. In His death you see him powerless, laying down His life as a man; and yet, in His resurrection, you behold Him taking it up again in might as a God. On those as on a thousand similar occasions, He fully demonstrated the two great fundamental facis of Christianity—the true divinity and the true humanity of its founder. For you would as effectually demolish our religion by proving that he was not really a flow.

In keeping with the benevolent designs of His ministry it became him that there should be at least one most extraordinary manifestation of his inherent divinity, wrought, not in wonderful phenomena on the heavens and the earth, but upon his own proper person. Hefore his face should be disfigured and his limbs torn on the tree, his tabernacle must be irradiated with the effugence of divine splendor, which should make his flesh translucent. He had a right to that glory before he endured that shame. Before the sun of Calvary could have an opportunity of withdrawing its light from this doar disfigured face" he had a right to eclipse that same sun at Tabor, and on his own axis and in his own meridian to put him to an open shame. This he did when his face shone upon the Mount of Transfiguration "as the sun in his strength," and his raiment became white and glittering as the snow.

And look, my brethren, at the companionship

his raiment became white and glittering as the snow.

And look, my brethren, at the companionship which He selected for this beatific conference—
Moses and Elias—Moses, the founder of the law; Elias, the head of the prophets. Where could He have selected two fitter companions? Both of them had held a conference with God in Horeb; both of them had preached Jesus in the ancient types of the wilderness—nay, both of them had been themselves among the most illustrious as types of Christ; both of them had fasted forty days with Him in the desort, hundreds of years, before He was tempted of Satan; both of them had divided the waters by His authority, and both of them had lake a most marvellous exile out of this world long before He was born in Bethlehem of Judea.

JOHN STREET M. E. CHURCH. CELEBRATION OF ITS ONE HUNDRED AND THIR-

TEENTH ANNIVERSARY. The Methodists of the old John Street Church celebrated the 113th anniversary of the establishment of the church. It is the oldest Methodist church in America, and beasts of being the parent church of American Methodism. The society itself was founded by Philip Embury and Barbara Hick, both emigrants from Ireland in 1766, and mumbered at that time but five members. Many historical associations cluster around this congregation. Francis Asbury, the first Methodist bishop, preached here his first sermon in America, in the year 1771. The Harper family formerly worshipped in the John Street Church, and a tablet commemorating the virtues of the deceased wife of

worshipped in the John Street Church, and a tablet commemorating the virtues of the deceased wife of the late ex-Mayor Harper is placed at the right of the chancel. There are other tablets, to the memory of the celebrated John Summerfield and other shining lights of the Methodist denomination. There was a very large attendance in the morning, and Rev. Dr. C. D. Foss, president of the Wesleyan University, preached the anniversary sermen. In the atternoon there was a reunion of old members. In the atternoon there was a reunion of old members. In the absence of Mr. A. V. Stout, who was expected to preside, Bishop Harris, of the diocese of New York, opened the meeting and Rev. Dr. Lowry led in prayer. An effort was made to raise a collection of \$1,000 for church needs. Among the prominent Methodist clergymen present besides the pastor, Rev. B. G. Abbott, were Rev. Drs. Depow, Fowler, Caswell, A. S. Francis, Camp. Levi Percy and Littlewood. Rev. Dr. Foss again addressed the meeting.

He said that the great life giving and essential principle of Methodism was personal religious experience. John Wesley, the founder of their church, was the very embodiment of this great principle. From the age of twenty to that or thirty-five he was constantly battling with the eventy of saivation. At thirty five he reached the critical point in his religious experience, and the result was the founding of the great Methodist Church. In doctrine they differ but little from other branches of the Christian Church. Like them they hold to the great Pauline and Johanian truths. In concluding he exhorted his hearers to sustain the infant Sunday school, as that was the nursery of the Church. Rev. Dr. Caswell, of the Wyoming Conference, followed in an appeal for his struggling Church in Owego, which will be sold in January if the congregation tails to meet a mortgage of \$20,000. This was his first begging excursion to New York, and he regretted to say that in this great city he found little sympathy with struggling country charches.

The aervic

MORAL AND INTELLECTUAL INSTRUCTION IN-SEPARABLE-SERMON BY REV. J. M. KING. D. D., AT ST. JAMES' METHODIST 1 PISCOPAL

CHURCH. Rev. J. M. King, D. D., paster of St. James' Methodist Episcopal Church, Harlem, read to his congregation, last night, an elaborate paper on the publischool system. The occasion was significant, aside from the inherent interest in the topic considered, for the reason that this identical paper is to be read by the same gentleman during the coming

week before the Evangelical Alliance at St. Louis, Mo., where, it is expected, two days will be devoted to its discussion. The paper bore traces, in ample quotations from a hundred sources, of the care and study the writer had given to the theme. Philosophical religious, statistical and political writers were frequently called upon to bear testimony to the validity of the views expounded. The purpose of the essay was to prove that a purely secular education was vicious and that the moral and intellectual development of the child should go handin-hand.

validity of the views expounded. The purpose of the cessay was to prove that a purely secular education was vicious and that the moral and intellectual development of the child should go hand in hand.

Non-sectarian education, the preacher said, was a misnomer, and in support of his assection he quoted a long passage from the famous speech of Daniel Webster in the Girard will case. It was not intended by those who advocated that moral and intellectual education should be co-existent, that any special form of creed should be inculeated. What was claimed, he said, was that a one-sided intellectual education was of no account in the development of a man, and that the exclusion of all religious color from a system made it ineffectual for the purpose for which it was ordained.

APPLYING THE STANDARD.

After enumerating these general grounds he took up the present common school system, and submitted it to a criticism by his own standard, as just announced. If the training in the public schools is to be made honestly non-religious, as the Roman Catholics and atheists claim it should be, the text books must be revised and trimmed, so that all matter with a religious tendency shall be eliminated. When this is done, the books will be so emasculated as to be utterly worthless as instruments of education. How, he asked, can history or moral philosophy be taught without something of religion being dragged into the study? Religious is, in fact, a part of history, and it has been so intimately associated with politics and diplomacy in the past that to talk of one is to speak of the other. Even the study of geography, when the political divisions of the word are considered, presents the same phases of the inseparable nature of religious and intellectual education. The enemies of the present system also claim that the government of the schools should be non-sectarian. Now, this means that those who the same phases of the inseparable nature of religious and intellectual education is elevating. The legal and so-called constitutio

THE LOST TEN TRIBES.

DR. WILD FINDS THEM IN ENGLAND AND THE UNITED STATES-COMING PERIHELIONS AND HOW WE SHALL ESCAPE THE CATASTROPHE.

Rev. Joseph Wild, of the Union Congregational Church, Brooklyn, believes that the Saxon race are the children of Israel and that the people of the United States represent the tribe of Manasseh. He also believes in the dire significance of the approaching perihelions. He says that in the years 542 and 1665 we had the perihelions of three of the planets and these were extraordinary times of distress in the world. "Now," he argues, "from 1880 to 1885 we are to have four of our principal planets and one of the minor in periheliom, be sides three of them in conjunction-taking in Mars we may say four. The conjunction wi Mars we may say four. The conjunction will be in 1882. The conjunctive planets will be Neptune. Saturn, Jupiter and Mars. The periheirons are as follows:—Jupiter in the autumn of 1880, Mars at the close of the spring of 1881, Neptune in the winter of 1881, Uranus in the spring of 1882, and Saturn in the autumn of 1885. The chronological order of prophetic events warrant us to expect and teach us to believe the same things. The coincidence between prophecy and astronomy is of divine appointment. These stars help us to know our whereabouts as children of Israel in our prophetic march." SAFETY FOR BRITAIN AND AMERICA.

prophetic march."

Last evening in a sermon entitled "Our Special Providential Protection," Dr. Wild continued with his singlect explaining why he thought the people of the United States would escape the great evils which threaten the earth. Troubles were coming on the earth, he said. They are to be various, intense and terrible. But what of all that need we fear? Certainly nothing. Our duty is to watch and pray that we shall be accounted worthy to escape all these things. Our forfathers' fold wrought deliverance upon deliverance. During the Egyptian darkness all the children of Israel had light in their dwellings. As the history of Israel was not answerable to the common law of cause and effect so the career of the Angio-Saxon race requires more than the brain and heart of poor humanly to account for it. Reasoning on a human plane, Britain's place and power are out of all proportion. Accidents fraught with ruin and disaster irequently occur that are very godsends to England and devisends to her onemies. As an illustration of this the preacher narrated the miraculous defeat of irequently occur that are very godsends to England and devisends to ber enemies. As an illustration of this the preacher narrated the miraculous defeat of the project of Philip II., or Spain assisted by Pope Sixtus, to conquer England, when she seemed powerless, in the year 1528. He also narrated the grand idea and effort of Napoleon Bonaparte to conquer England, and said but for the Divine quality attaching to England it was impossible to see how the French General failed. In historical instances of preservation like those, the English are so much like Israel of old that the evidence is in favor of their being the tribes. The children of Israel are somewhere, and they were in the latter days to appear in just such an isle. The speaker concluded that the English were God's chosen people, and if so then both they and Americans might expect to receive special protection in the coming days of pestilence, famine, war and other scourges. He did not think this country should go wholly free. The scourge that is specially to afflet it is to be chiefly of a political nature. Americans must be prepared for a selection in David's throne, which was God's throne, when once it is established in Jerusalem. Being the tribe of Manasseh they are to have by Divine appointment a place and lot assigned them in the glorous fatherland—Palestine. He had known many who did not want to be so intimately connected with Providence, for the reason that it abated their pride. The theory of the lest tribes was equal to a red flag flaunted in the race of a bull, in the eyes of some Englishmen. They did not want to divide honors with God. It was passing strange that, with the remarkable history of the Saxon race, there should be a disbeliever in the whole land. No man could understand Irish history who did not recognize the two antagonistic races peopling the Green Isle, viz., the Philistines and the Danites.

Under this recognition of Divine influence and protection over the United States the speaker could not, if called upon to construct as s

CITY MISSION SOCIETY. TRUE CHARITY-SERMON BY THE REV. DR. PHILLIPS BROOKS.

Rev. Dr. Phillips Brooks preached the annual sermon before the New York Protestant Episcopal City Mission Society in St. Thomas' Church last evening. The building was crowded to its utmost capacity, and the words of the eloquent executive committee of the society, containing an

speaker foil upon attentive cars. The report of the executive committee of the society, containing an carnest appeal for aid, was first read. It recounted the noble work done in the past and still doing by the devoted missionarios whose field of labor is the metropolis. The influence of the St. Barnabus institution is of the most beneficial nature, and its sphere of operations is constantly increasing.

Dr. Brooks spoke of the relations between rich and poor. It is strange, he said, how some men conceive lofty and noble thoughts and aims, and yet seek them by unworthy means. They build themselves ladders of rope to reach golden heights. Thus the idea of charity is often perverted. It is not enough to minister merely to the physical wants, or even to the intellect; the true sphere of charity is in the cultivation of the character. No relief is satisfactory that stops short of touching the springs of character. When you give the poor man money you afford him but little assistance. When you develop in him independence, intelligence and the love of struggle you make him a true man. This is the elevation of charity to its proper height. There is often dissatisfaction in almagiving. It sometimes does more harm than good. We should not fling our money away recklessly nor yet design machine-like organizations. Personal intercourse with the objects of charity is the only means to sequaint ourselves with the true method of dispensing alus. The motive power of charity is brotherbood—a spontaneous affection for the least of God's children.

SUNDAY SCHOOL ANNIVERSARY.

The Eighteenth Street Methodist Church, near afternoon, the occasion being the aftieth anniversary of the Sunday school. The chancel was thronged with former pastors of the church and superintendents of the school, while in the gal-

and women who, forty years ago, were boys and girls in the school. The ceremonies consisted of singing by the school and short addresses. The selections that were sung (some of which were composed by former pupils) were printed upon sheets and distributed among the audience. The words were apprepriate and the singing was exceptionally good. The short speeches were begun by the pastor, the Rev. George E. Strobridge, who was followed by the Rev. Des. Hatheld, Terry and Crawford, Rev. Mr. Kelly, who twenty-five years ago had been a putoil in the school, Messrs. Stevenson, Jayne, Police Judge Wandell and others.

PETER'S PENCE FOR LEO XIII.

A letter was read in all the Catholic churches of the Archdiocese of New York yesterday from the Very Rev. Father Preston, Vicar General and Chancellor of the archdiocese, setting forth that by the direction of His Eminence Cardinal McCloskey the annual collection in aid of the Pope will be taken up in all the churches of the archdiocese on Sunday, the 9th of November. The letter sets forth the needr of the Holy Father in his administration of the universal church, and concludes by staing that the Cardinal hopes that, as heretofore, the Archdiocese of New York will be conspicuous in giving a substantial proof of its attachment to His Holiness Pope Leo XIII. and the Holy Sec.

AMERICAN TEMPERANCE UNION.

COLONEL BARCOCK, OF ST. LOUIS, ON THE LIQUOR QUESTION .- FACTS AND FIGURES.

The American Temperance Union meeting held esterday afternoon in Haverly's Theatre, Fourteenth street, near Sixth avenue, was a large and protracted one. The volunteer choir gave an entertainment three-quarters of an hour in length before the President of the Union or any of the speakers put in an appearance. The President opened the meeting with a reminder that money was needed to

put in an appearance. The President opened the mecting with a reminder that money was needed to carry on the work in hand. The subscriptions at the door averaged \$20 weekly and the current expenses amounted to \$50—a deficit which had to come from the pockets of those interested. While the baskets were going the round of the audience Mr. Corey related the two old jokes about taking up a collection "as a religious exercise" and the clergy-man who thanked the Lord because his empty hat had been returned to him after an unsuccessful effort to collect some money.

Colonel Babcock, of St. Louis, the speaker of the afternoon, was introduced so late that many retired before he had half finished his address. During the time he had considered tomperance issues, he said, those who knew him publicly, socially and in a business way understood the keen interest the subject had for him. Like the great irresistible forces in nature, there are forces in society which act or good or evil, and one above all others acts with the most debasing results and the least remorse. That is the influence and power of alcohol. There is not, he continued, a liquor dealer in the land who does not know that the linevitable and direct result of his business is evil. Labor, honest labor, constitutes the only wealth of man. Those who do not labor are consumers and the liquor dealer is among that class. The money that should buy shoes for your own wife and baby goes over his counter to buy the same articles for his wife and little oncs. Your wife must wait until the hard times are over, but the liquor dealer's wife need never wait. Do not talk of hard times as long as you drink, but clutch your ten cents and drink at the hydrant. The great army of tramps is recruited from the liquor saloons. The linea dusters you see worn in winter and overcoats in summer clothe victims of the demon drink. Society wife need never wait, no not talk of hard times as long as you drink, but clutch your ten cents and society must rid itself of this curse. The same autho

"TRIAL BY JURY."

THE SUB-JANITOR OF COLUMBIA COLLEGE VAN-QUISHES A BOGUS CANVASSER.

The academic halls of Columbia College were empty on Saturday afternoon and all the delvers in science and art had flown when Michael O'Flynn, the sub-janitor, took a stroll about the building. As he passed through the corridor he saw that the room of Professor Peck, who occupies the chair of astronomy and mathematics, was partly open, and the penetralia of that mystic chamber, bristling with strange, fantastic instruments, were revealed to the vulgar eye. O'Flynn trod lightly to the sacred precincts to restore their lost privacy when he was astonished to find the latch broken. The subjanitor peered inside just in time to catch a climpse of a man's figure gliding into the antercom. It of a man's figure gliding into the antercom. It was that of a great big hulk of a fellow; but the plucky O'Flynn was after him in a trice. A glasce about the spartment snowed him too well what the intruder was about. On the table were a number of books packed up for transportation, and several chronometers stood close at hand, similarly done up in handy parcels. He was about entering the antercoin, when he was quite taken shack by the appearance of the intruder at the door, who, with the greatest composure, bade him the time of day, inquired after his health, and requested him to subscribe to a book he was canvassing.

was canvassing.
"It is called 'Trial by Jury,'" said the loquacious stranger. "Just such a work as would interest you; histories of criminals from the days of Cain; sure to create a sensation; will be read by the million; single numbers twenty-five cents, and will bind the volume for you gratis in gilt-edged moreco. How's

volume for you gratis in gilt-edged morocco. How's that for inducements?"

"I don't b'lave ye'rs a canvasser at all," said O'Flynn, "and I don't care for yer gilt edged morocco nor yer gilt edged tongue nayther. "Tis a thate ye are and divil a budge you'll stir out av here that's pretty cheeky talk for a little fellow like you to use," said the co.ossus, "If I was a thirt I could make one bite of you. So you'd better keep

you to use, said the Coostal you. So you'd better keep mum."

The sub-janitor looked hard at the big fellow and sighed to think that he had practised gymnastics so little when he was young, and then he stiontly pitched in to that gigante stranger, who keeled over as though the fag-end of a cyclone had struck him. Just after that some laborers working in the grounds underneath heard O'Flynn calling them from the second story window, and on mounting to Protessor Peck's room they found the gallant sub-janitor holding watch and ward and the big fellow on the floor prone as a turtle and just as mure. Policeman Waish was called in to take charge of the pseudo bookselier, and yesterday he took him to the Yorkville Police Court, where he said his name was Joseph Young, but retused his address. In his pockets were some keys and a ring inscribed, "George Hutchings, Smyrna." He was committed for trial in default of \$1,000 bail.

CRAZED BY ANGER.

A young woman named Elizabeth Nash quarrelled with her married sister at their residence, No. 566 East Thirteenth street, early yesterday morning, and, finally becoming insane with rage, threw open the second story window and jumped into the yard. When picked up it was found that her back had been broken by the fall. She was taken to Bellevue Hospital. Her friends say that she was a wayward size.

COURT CALENDARS THIS DAY. SUPREME COURT—CWAMBERS—Held by Judge Donohne.—Court opens at half-past ten o'clock A. M.;
calendar called at eleven o'clock A. M.—Nos. 54, 57,
61, 69, 87, 88, 190, 198, 199, 198, 199, 206, 209, 212, 215,
222, 223, 232, 247, 238, 239, 240, 241, 242, 243, 241, 245,
246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257,
258, 259, 290, 261.

SUPREME COURT—GENERAL TERM—Held by Judges
Davis, Brady and Ingalis,—Court opens at half-past
ten A. M.—Nos. 58, 177, 156, 160, 161, 166, 167, 168,
169, 170, 171, 172, 197, 201, 250, 251, 252, 253, 254,
255, 256.

SUPREME COURT—SPECIAL TERM—Held by Judge
Van Vorst,—Court opens at half-past ten A. M.—Demurrers -Nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 15, 16,
23, 26, 27, 28, Law and fact—Nos. 125, 201, 181,
195, 242, 267, 30, 203, 149, 151, 219, 261, 249, 148,
250, 233, 216, 215, 176, 254, 32, 234, 157, 100, 110,
271. SUPREME COURT-CHAMBERS-Held by Judge Don-

230, 233, 216, 215, 176, 254, 32, 234, 157, 160, 110, 271.

SUPHEME COURT—CIRCUIT—Part 1—Held by Judge Barrett—Court opens at hair-past tem A. M.—Nos. 1660, 1302, 887, 1433, 1447, 1469, 1131, 1284, 1351, 1352, 902, 963, 452, 1446, 250, 1670, 1227, 1238, 1464, 1161, 1442, 1453, 1441, 1223, 1227, Part 2—Held by Judge Lawrence.—Nos. 1612, 393, 1350, 1565, 1522, 1528, 1142, 1143, 1174, 1353, 1403, 1175, 260, 1349, 1145, 1146, 1146, 1618, 1650, 1531, 1555, Part 3—Held by Judge Van Brunt,—Court opens at hair-past ten A. M.—Nos. 325, 1197, 1216, 1188, 1260, 1605, 857, 898, 899, 1764, 1241, 1247, 1250, 1251, 1252, 1253, 1254, 1255, 1259, 1257, 1266, 1268, 1269, 1272, 1281, 1282, 11335, 582, SUFERMOR COURT—GENERAL TERM.—Adjourned sine die.

die.
Superior Court-Special Term-Held by Judge Freedman,-Court opens at ten A. M. No day calen-

dar.

SUPERIOR COURT—TRIAL TERM—Parts 1, 2 and 3,—
Adjourned for the term.

COMMON PLEAS—GENERAL TERM.—Adjourned sine
die.

COMMON PLEAS—GENERAL TERM.—Adjourned sine die.

COMMON PLEAS—SPECIAL TERM—Held by Judge Beach.—Nos. 2, 5, 13, 16, 17.

COMMON PLEAS—EQUITY TERM—Held by Judge J. F. Daly.—Case on, No. 5 (Franklimite Zine Company vs. Silbby). No day calendar.

COMMON PLEAS—TRIAL TERM—Part 1—Held by Judge C. P. Daly.—Nos. 1042, 1344, 1125, 411, 1157, 1036, 1045, 1302, 1134, 1145, 1014, 1098, 1098, 1158, 1931; 2—Held by Judge C. P. Daly.—Nos. 1062, 1344, 1126, 411, 1157, 1036, 1045, 1371, 1150, 1190, 2241, 1143, 1149, 1163, 1135, 341, 1169, 1183, 1199, 2878, 1067, 1140, 1102, 1119, 1165, 1170, 1176, 1192, 1201.

MARINE COURT—GENERAL TERM—Held by Judges Alker, McAdam and Geopp.—Appeals from criders—Nos. 1 to 13 (inclusive). Appeals from judgments—Nos. 1 to 15 (inclusive).

Marine Court—Trial Term—Part 1.—Adjourned

for the term. Part 2.—Adjourned until November 3. Part 3.—Adjourned until Friday, October 31.
Court of General Sessions—Part 1.—Held by Judge Cowing.—The People vs. Francisco A. R. Saubria and Joss B. Berllaqua, forgery (continued). Part 2.—Held by Judge Gidlersieeve.—The People vs. David Birenstocher, fetonious assault and battery; Same vs. John Ganhon, felonious assault and battery; Same vs. John Ganhon, felonious assault and battery; Same vs. Thomas Williams, burglary; Same vs. John Ganhon, felonious assault and battery; Same vs. Thomas Williams, burglary; Same vs. John Conner, grand larceny; Same vs. Cornelius Mahoney and Patrick Boyle, grand larceny; Same vs. Charles R. Titus and Samuel T. Hovt, forgery; Same vs. Charles R. Titus and Samuel T. Hovt, forgery; Same vs. George Blake, faise proteines; Same vs. John W. Betterly, bigamy.
UNITED STATES CHACUT COURT.—Held by Judge Blatchford,—United States vs. Samuel J. Tilden.
UNITED STATES CHACUT COURT.—Held by Judge Shipman.—J. H. Holzinger vs. C. A. Arthur, Collector.
UNITED STATES DISTRICT COURT.—Held by Judge

Shaphan.—J. H. Holzinger vs. C. A. Arthur, Collector,
Exited States District Court—Held by Judge Choate.—A. Merello vs. Wilham Ruger et al.; Traders' Insurance Company vs. Steamtug U. S. Grant; J. G. Unnevehr vs. Steamship Hindoo; H. Fleming vs. Steamship Stainclife; S. Rockaway vs. Barge New Baltimore; W. A. Duell vs. Steamship Niagara; George Matel vs. Steamtug A. B. Preston; H. J. Myers vs. J. E. Stow; Mary Scott vs. Steamtug A. B. Preston; J. Smith et al. vs. G. F. Drew et al.; Charles Grum vs. W. T. Frost et al.; V. Exposito vs. A. Hardy.

MARRIAGES AND DEATHS.

ENGAGED

SCHLOSSHEIMER-MAY,—MORRIS SCHLOSSHEIMER to JENNIE MAY, both of this city. No. c.rds. SELIGMAN-BAMBERGER.—Mr. ACCUST SELIGMAN to Miss EVA BAMBERGER, both of this city. No cards.

MARRIED.

MARRIED.

CLARK-ANDARIESE.—On Thursday, October 23, at St. John's Church, Clitton, S. L. by the rector, Rev. J. C. Eccleston, Almina, daughter of the late Edward Andariese, of New York city, to William Hubson Clark, grandson of the late Commodore William L. Hudson, U. S. N.

CURRE.—Welsh.—At the residence of the bride's parents, October 21, by the Rev. Alexander McKelvey, Manion Lenox, eldest daughter of Robert Welsh, Eq., to William Current, both of this city.

Martin—Osborn.—At the residence of the bride's mother, Thesday, October 21, 1879, by the Rev. Theodore L. Cuyler, D. D., Grosof H. Martin to Lillin E., only daughter of Elizabeth E. and the late Moses B. Osborn.

DIED.

DIED.

BROWN.—At Elizabeth, N. J., October 26, 1879,
MARY H., wife of Nathan Brown, in her Sist year.
Funeral on Wednesday, at eleven o'clock, from 506
Cherry st.
BONNER.—On Sunday, 26th inst., WILLIAM BONNER,
in the 72d year of his age.
Rolatives and triends of the family are respectfully invited to attend the funeral, from his late residence, 255 Warren st., Brooklyn, on Tuesday, at two
P. M.
CONOVER.—At Dobbs Ferry, Friday, October 24,

P. M.
CONOVER.—At Dobbs Ferry. Friday, October 24,
JOHN T. CONOVER, of New York city, in the 61st year
of his age.
Relatives and friends are invited to attend the
funeral, from the Archer House, Dobbs Ferry, N.
Y., on Monday, 27th, at twolve M. Train leaves Grand
Central Depot at 10:35 A. M. Interment at Tarrytown.

Y., on Monday, 27th, attwelve M. Train leaves Grand Central Depot at 10:35 A. M. Interment at Tarrytown.

The members of Cœur de Lion Commandery, No. 23, K. T., are requested to attend the funeral fin citizen's dress) of our late Past Eminent Commander John T. Conover, from Dobb's Ferry, on Monday, 27th. Members of other commanderies are respectfully invited to join with the officers on Monday, ten o'clock A. M., at the Grand Central Depot.

W. OTIS MUNROE, E. C.

The members of the Mechanics' and Traders' Exchange are respectfully invited to accompany the committee appointed to attend the funeral of our ex-President John T. Conover. The services will be held at Dobb's Ferry, at twelve M., Monday, the 27th inst. Trains leave the Forty-second Street Depot as 10:35 A. M.

GILBERT J. BURNET, Secretary pro tem.

Peter T. O'Banes, Chairman pro tem.

Coopen.—Suddenly, on Saturday, October 25, 1879, Heller Marke Louiss.

Donnelly, aged 24 years, 3 months and 22 days.

Funeral will take place on Tracasay morning, 28th inst., from his late residence, 456 West 25th st., as half-past nine; thence to the Church of St. Columba, West 25th st., where a mass of requiem will be offered for the repose of his soul. The relatives and friends of the family are respectfully invited to be present: also the members of the Young Men's Sodality of the Blessed Virgin of St. Francis Xavier's Church. Interment at Calvary Cemetery.

Scranton (Pa.) and Ottawa (Can.) papers please copy.

Scranton (Fa.) and Ottawa (Can.) papers please copy.

JONES.—On Sunday, the 26th, Mrs. Sarah Jones, aged 70 years.

Relatives and friends are respectfully invited to attend her funeral on Tuesday, the 28th, at eleven at Mrs. Abram Becker, on Washington av., Jersey City (late Greenville).

KEIM.—October 25, ADAM KEIM, aged 51 years, 10 months.

KEIM.—October 25, ADAM KEIM, aged 51 years, 10 months.

Funeral on Monday, 27th inst., at one P. M., from his late residence, 440 East 88th 8t.

KENNY.—On Sunday, October 26, ANN, the beloved wife of Patrick Kenny, aged 54 years, a native of county Cavan, Ireland.

Relatives and friends of the family are invited to attend the funeral on Tuesday. October 28, at one o'clock, from her late residence, 219 Wooster 8t.

LEWIS.—At Throug's Neck, Westchester, on Sunday, October 26, 1879, John Lewis, aged 67 years.

The relatives and friends of the family are respectfully invited to attend the funeral, on Tuesday, October 28, 1879, at two o'clock P. M., from his late residence. Throug's Neck, Westchester. The remains will be interred in 8t. Raymond's Cometery.

Lowe.—Sunday, October 26, W. T. R. Lowe, in the 34th year of his age.

Notice of funeral in to-morrow's Herald. Interment in Sing Sing.

Sing Spapers please copy.

Notice of funeral in to-morrow's Herald. Interment in Sing Sing.

Sing Sing Sing.

Sing Sing papers please copy.

MacDuff.—On Sunday, October 26, Mart, wife of John S. Macduff, aged 56 years.

Relatives and friends are respectfully invited to attend the funeral, from her late residence, No. 153 East 116th st., at one o'clock P. M., on Tuesday, October 28. Interment at Woodlawn.

Many.—On October 25, 1879, Samuel H Many, in the 55th year of his age.

Funeral from 380 Pacific st., Brooklyn, on Tuesday, 28th inst., at hair-past two P. M.

Markham.—At his residence, 277 Clinton st., Brooklyn, on Sturday morning, George W. Markham, aged 31 years.

Funeral at Emmanuel Church, corner President and Smith sts., Monday, October 27, at two P. M.

Mertens.—On Saturday morning, George W. Markham, aged 31 years.

Funeral at Emmanuel Church, corner President and Smith sts., Monday, October 26, on Fort Hill, New Brighton, S. I., Carl Edward Mertens, in the 6th year of his age.

Funeral on Monday, at three P. M.

Moone.—In Brooklyn, on Sunday, October 26, 1879, Jane Gondon, wife of Sampson Moore, in the 72d year of her age.

The relatives and friends of the family are respectfully invited to attend the funeral, on Tuesday, October 28, at four o'clock P. M., from her late residence, No. 105 Greene av., Brooklyn.

McAuley.—Passed to spirit life, after a long and painful liness, Friday, at a quarter past nine P. M., Phene Jane, wife of J. H. McAuley, in her 67th year.

Funeral from the residence of Nathan Harvey, Say, No. 79 Fort Greene place, Brooklyn, her late residence, on Monday, 27th inst., at one P. M., Relatives and friends are respectfully invited. Interment in Greenwood.

McManon.—At 64 Underhill av., Brooklyn, Sunasy, October 25, Philomena McMahon, aged 5 years and 15 days, beloved child of Michael and Annie McMahon.

Funeral private.

Noves.—At his residence, No. 132 Forest st., Jersey City Heights, on Sunday morning, October 26, John L. Noyes, of the firm of John L. Noyes & Son, rar-nishers.

L. Noyes, of the firm of John L. Noyes & Son, varnishers.

The funeral will take place Tuesday next, at two o'clock, from Claremont Presbyterian Church.

Roberns.—On Saturday, October 25, 1879, Parmick J. Roberns, native of Navan, county Meath, Ireland, Relatives and friends, and those of his sisters, Mary and Catherine, are invited to attend the funeral, from his late residence, 95 av. C, at half-past one P. M., on Monday, October 27.

Dablin papers please copy.

SECOR.—At Mamaroneck, on Sixth Day (Friday), October 24, Isaac SECOR, in his 99th year.

Relatives and friends of the family are respectfully invited to attend his funeral, on Second Day (Monday), October 27, at eleven A. M. Trains leave 42d st. at nine and ten A. M.

St. Louis papers please copy.

St. Louis papers picase copy.
SPENCE.—On Sunday, October 26, Miss CHARLOTTE
SPENCE. in the Sth year of her age.
Funeral from her late residence, 513 Bergen st.,
Brooklyn, on Tuesday, October 28, at one o'clock
P. M.

Funeral from her late residence, 513 Bergen st., Brooklyn, on Tuesday, October 28, at one o'clock P. M.

SUTDAM.—At Babylon, L. I., of pneumonia, on the 25th of October, Henry L. SUYDAM, in the 66th year of his age.

Funeral services will be held at the residence of J. H. Miller, Esq., Babylon, L. I., on Tuesday, the 28th of October, at one P. M.

VERNOX.—On Friday morning, WALTER LAVINGTON, son of Thomas and Isathe Vernon, aged 21 years.

Funeral to-day (Monday), at two o'clock, from 199 Lafayette av., Brooklyn, Long Island.

WHAON.—On Saturday morning, October 25, at her late residence, 76 Hoyt st., Brooklyn, Jeanst Hanver Wilson, the beloved wife of John Laird Wilson, a mative of Stevenstone, Scotland, daughter of the late Captain Thomas linrvey, aged 49 years.

Funeral will take place from residence, as above, to-morrow. Tuesday, at two o'clock.

WITKOWSEY.—JOIANNA WITKOWSEY, on Sunday, 12 o'clock M., in her 70th year.

Friends are invited to attend the funeral, Tuesday morning, nine o'clock, from the residence of her daughter, Mrs. Jacob Sinsheimer, 171 East 78th st.

WOOD.—At Sharon Springs. N. Y., on Saturday, October 25, Davin Wood, in the Tist year of his age, Fineral services from the residence of his son, George W. wood, 232 East 117th st., on Monday, at four o'clock P. M. Relatives and friends are respectively invited to attend.

DESTISTRY.

EXTRACTING, 250.: WITH GAS, 500.; SETS, 86: Hudson. S.5-Piaton Work. ElGHTH AVENUE DENTAL ASSO-CIATION, 370 Sth av., one door below 20th at.

\$6. SS.-BEAUTIPUL SETS ARTIPICIAL GUM